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- 1 This volume contains the Russian materials published from the international symposium convened in Kazan, in April and May 1996. The volume contains Russian versions of most of the articles that appeared in the French edition of the proceedings published in Paris in the same year. However, the Russian edition also contains a number of articles and documentary publications not included in the French edition (*L'Islam de Russie. Conscience communautaire et autonomie politique chez les Tatars de la Volga et de l'Oural, depuis le XVIII^e siècle* (Actes du colloque international de Qazan, 29 avril-1^{er} juin 1996, Institut Français d'Études sur l'Asie Centrale, Centre de Projets et d'Études en Sciences humaines, Académie des Sciences du Tatarstan), Paris, Maisonneuve et Larose, 1997, 352 p.).

- 2 The articles appearing in both editions are the following: Iskander Giljazov, «Evoljucija social'noj struktury tatarskogo obščestva i islam (vtoroja pol. XVI-XVIII vv.)» [The evolution of the social structure of Tatar society and Islam (second half of the 16th-18th centuries)]; Damir Isxakov, «Ob identičnosti volgo-ural'skix tatar v XVIII v.» [On the identity of the Volga-Ural Tatars in the 18th century]; Ildus Zagidullin, «Pričiny otpadenija starokreščenyx tatar Srednego Povol'žja v musul'manstvo v XIX v.» [The causes of apostasy to Islam among the Old-Convert Tatars of the Middle Volga region in the 19th century]; Stephane Dudoignon, «Kadimizm: èlementy sociologii musul'manskogo tradicionalizma v tatarskom mire i Maverannaxre (konec XVIII-nač XX v.)» [Qadimism: elements of a sociology of Muslim traditionalism in the Tatar world and Mawara' an-nahr (end of the 18th to the beginning of the 20th centuries)]; Ramil' Xajrutdinov, «Tatarskaja feodal'naja znat' i rossijskoe dvorjanstvo: problemy integracii na rubezhe XVIII-XIX vv.» [The Tatar feudal nobility and the Russian gentry: problems of integration at the turn of the 18th and 19th centuries]; Radik Salixov, «Predstavitel'stvo tatar-musul'man v vybornyx organax mestnogo samoupravlenija v Kazani na rubeže XIX-XX vv.» [The presence of Muslim Tatars in the elective bodies of local self-government in Kazan at the turn of the 19th and 20th centuries]; Thierry Zarcone, «Sufizm v tatarskom mire v načale XX veka (Musa Jarulla Bigiev i odin iz polemičeskix aspektov etoj problemy)» [Sufism in the Tatar world at the beginning of the 20th century (Musa Yarullah Bigiev and one of the polemical aspects of this problem)]; Ajdar Nogmanov, «Evoljucija zakonodatel'stva o musul'manax Rossii (vtoraja polovina XVI-pervaja polovina XIX vv.)» [The evolution of legislation regarding the Muslims of Russia (second half of the 16th to the first half of the 19th centuries)]; Gilbert Delanoue, «Nekotorye aspekty vozroždeniia islama v Rossii. Musul'manskij reformizm v arabojazyčnyx stranax (1880-1940 gg.)» [Some points of reference for the Islamic renaissance in Russia: Muslim reformism in Arab lands (1880-1940)]; François Georjeon, «Tjurkskie intelligenty Rossii v Ottomanskoj imperii i ix vlijanie v epoxu maloturkov» [Turkic intellectuals in the Ottoman Empire and their influence during the Young Turk era]; Rozalinda Musina, «Islam i musul'mane v sovremennom Tatarstane» [Islam and Muslims in contemporary Tatarstan]; Lilija Sagitova, «O nekotoryx aspektax etnokul'turnoj specifiki sovremennogo tatarskogo obščestva» [On some aspects of ethnocultural uniqueness in contemporary Tatar society]; Rafik Mvxametshin, «Oficial'nye instituty musul'man i obščestvenno-političeskie organizacii i dviženija v Tatarstane v 1990-e gody» [Official Muslim institutions and socio-political organizations and movements in Tatarstan in the 1990's]; Jean-Robert Raviot, «Tatarstan v centre sozdanija federal'skoj struktury Rossii: invencija suvereniteta-sojuza» [Tatarstan and the heart of the federal construct in Russia: the invention of sovereignty-association].
- 3 The Russian volume however contains a number of articles not found in the French edition. These include Mansur Xasanov's «Fenomen rossijskogo musul'manstva» [The phenomenon of Russia's Muslims], (pp. 8-12) a very broad and extremely general introductory treatment of the historical role of Muslims in Russia. Two articles devoted to the history of Islam in the Volga-Ural region include Ajdar Yuzeev's, «Problema vozniknovenija mira v proizvođenijax A. Kursavi i Š. Mardžani» [The issue of the creation of the world in the works of A. Qursawi and Sh. Marjani] (pp. 148-158) and Sulejman Raximov's «Social'no-pravovoj status tatarskix učebnyx zavedenij poslednej četverti XVIII i nač. XX vv.» [The social and legal status of Tatar educational institutions in the last quarter of the 18th to the beginning of the 20th century] (pp. 71-82). Raximov's

article stands out as one of the collection's most substantial contributions. In this article Raximov makes the case that before the era of jadidist Muslim educational reform Muslim educational institutions were dynamic and responded effectively to the needs of their communities. This important and entirely convincing argument challenges the widely encountered claim that before jadidism traditional Islamic education was generally of little practical use to Muslim communities and was hide-bound and incapable of flexibility. Other historical articles include a contribution by Šerali Turdyev, « Sredneaziatskie tatary : rol' i značenie v kul'turnoj i političeskoj žizni Turkestana pervoj četveri xx v. », [Central Asian Tatars : their role and significance in the cultural and political life of Turkestan in the first quarter of the 20th century] (pp. 169-190) and Al'fija Galjamova's « Social'nyj oblik Tatarstan v 40-80-e gody xx v. », [A social overview of Tatarstan from the 1940's to the 1980's] (pp. 198-210).

- 4 The largest number of articles unique to the Russian edition deal with current political, cultural and religious issues in Tatarstan. Of particular interest is the article by Niyaz Xalit, « Polemika vokrug rekonstrukcii mečeti Kul-Šarifa v Kazanskom kremle : političeskie aspekty zaščity tatarskogo arxitekturnogo nasledija », [The polemic surrounding the reconstruction of the Qul-Sharif Mosque in the Kazan Kremlin : political aspects of the defense of the architectural heritage] (pp. 233-250). This issue, which Christian Noack subsequently discussed somewhat more critically in the German journal *Osteuropa* (May 1998), involves the eventually successful attempt by Tatar nationalists to construct a massive mosque in the heart of the ancient Kazan Kremlin, on the site of what they believe to have been an earlier mosque destroyed during the Russian conquest of Kazan in 1552. Xalit, who has published several studies on the architecture of Kazan's mosques, is a vocal proponent of the project and discusses the various positions and arguments mainly for the reconstruction of the Qul-Sharif Mosque. Jagfar Garipov's « Molodye goroda : formirovanie naselenija, mežnacional'nye i mežkonfessional'nye otnošenija » [Young cities : the formation of their population, inter-ethnic and inter-confessional relations] (pp. 266-277) deals primarily with the sociology of the industrial city of Naberezhnye Chelny, which was founded in the Soviet era and experienced rapid growth in the 1970's and 1980's, as the Soviets invested heavily in that city's main industry, the KamAZ truck plant. The city's Tatar population, made up in large part of young migrants from rural areas, was and remains among the most active centers of the Tatar national movement and especially as a center for political Islam. Contributions on current political events include Rustam Gabidullin's « Ètnopolitičeskaja koncepcija gosudarstvennogo vozroždenija Tatarstana v programnyx položenijax tatarskogo nacional'nogo dviženija », [The ethno-political conception of the rebirth of Tatarstan as a state in the platform declarations of the Tatar national movement] (pp. 278-290) and Rafael' Xakimov's « Perspektivy federalizacii Rossii : vzgljad iz Tatarstan » [The future of the federalization of Russia : a view from Tatarstan] (pp. 325-336).
- 5 Finally, the collection also includes publications of a series of notorious documents from the Tatar District Committee of the CPSU issued between 1944 and 1952 placing historical studies and pedagogy in line with Stalin's « Friendship of Peoples » dictates regarding official publications on Tatar history. These documents essentially condemned those scholars who viewed positively the historical role of the Golden Horde in Tatar history. As such, they are offered by Tatar nationalists both as a positive proof of Soviet attempts to distort « genuine » Tatar history, and as a means of affirming the Tatar nationalists' vision of Tatar history, in which the Golden Horde holds a central role.

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